The Malaysia Message

SINGAPORE
MARCH 1948

Photo by S. F. Owen

IN THIS ISSUE

RUTH PEREIRA is an active member of Wesley Church, Singapore, and takes a large part in the young adult and youth activities of the church. Although she was born in Ceylon, she has spent most of her life in Singapore. She was fortunate enough to attend the last Triennial Student Christian Movement Conference held at Kandy, Ceylon, in 1940.

NORMAN GOODALL is the Secretary of the International Missionary Council. The Malayan Council organized in January, 1948, was fortunate to have as its official visitor the Rev. Goodall. He addressed various representative meetings during his brief stay in Singapore, and was able to render most helpful service in the formation of the new inter-church organization.

SYN WAI MUN is a student of Engineering in Florida Southern College, Lakeland, Florida, U.S.A. He is a member of the Wesley Church, Singapore, where he was an officer of the M.Y.F., and took a prominent place as one of its leaders. He was one of those who represented Malaya at the Methodist Youth Conference at Cleveland last December.

CHECHA DAVIES is a graduate of Queen Mary's College, Madras, and has an M. A. degree with honours in Economics. Later she taught in The Women's Christian College, Madras, but has lived for the last twenty-two years in Singapore. Mrs. Davies has had the privilege of meeting Gandhi-ji on two different occasions, the first time in 1924 when she was on the staff of the Women's College in Madras, and again last year, April 1947, at New Delhi when she attended the Asian Relations Conference as a Malayan Delegate.

MRS. JAMES HOOVER is a pioneer missionary of more than forty years standing in Malaya. In January, 1948, she bade farewell to a host of friends and sailed to Perth, Australia, where she is now making her home.

The Malaysia Message

MARCH 1948

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THE MALAYSIA MESSAGE

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EDITORIAL

CHRISTIANITY IS BASED ON THE RESURRECTION

IT IS NECESSARY BOTH HISTORICALLY and theologically to "begin with the Resurrection." For from it, in direct order of historical fact, there came Christian preaching, Christian worship, Christian belief. Think what a stupendous change took place in worship for the First Century or New Testament Times Jews. They had been taught to worship the one God, Jehovah, and they were the strictest monotheists the world has ever seen; and yet, after Easter they worshipped Jesus as Lord. What is perhaps the earliest known Christian hymn contains the words, *"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee"* (*Eph.* 5:14). It is a difficult thing to try to build a Christian Gospel upon the words of Jesus in Galilee apart from the climax of Calvary, Easter and Pentecost. If we do so, we are professing to know Jesus better than the first disciples knew Him; and in St. Mark's Gospel, for example, we are shown how complete was their perplexity before the Resurrection gave them the key. Every oral tradition about Jesus was handed down, every written record of Him was made only by those who already acknowledged Him as Lord, risen from the dead.

JESUS IDENTIFIED HIMSELF WITH MAN IN HIS DEATH

DEATH AND SIN ARE LINKED TOGETHER in all Biblical thought. The word used indicates the cessation of a man's existence upon earth; and it is also used of the separation from God which is, to him who believes in God, the bitterest part. So too does the Bible teach about life. Life means to exist upon earth as a man; and it also means to be with God; for life apart from God to the Biblical writers barely deserves the name of life at all. It is one of the distinctive glories of the Bible that there is this intermingling of the religious and physical aspects of life and it provides the background for the corresponding belief about the redemption wrought by Jesus Christ; for in this redemption the conquest of death is linked with the conquest of sin, and the bestowal of everlasting life is linked with the bestowal of fellowship with God. Christ's death is thus the deepest point of His loving identification of Himself with mankind. He put Himself beside them, He went the whole way with them. But He was raised from the dead so as to bring to the Father a life that is for ever alive unto God: *"the life that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."*

WE MAY SHARE IN CHRIST'S VICTORY

EACH LENTEN SEASON we ought to make a careful study of St. Paul's doctrine of the Resurrection for on it is based our whole Christian doctrine of immortality. St. Paul eloquently asserts that Christ's victory over death was won that the human race might share in it. *"Likewise reckon ye yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."* We must not think that Christ's Resurrection implied that to all men belongs a similar immortality. The great point of St. Paul's doctrine is that through His Resurrection Christ enables us to be released from sin and death through union with Him, and thus become sharers in His Resurrection. Every person still must die, that is a part of our human heritage and will last as long as the world will last, but death remains only as an enemy defeated and spoiled of his power. In fact it is the gateway through which all true followers of Christ pass to a fuller sharing in His life.

MAHATMA GANDHI HAS PASSED ON

TIME MAGAZINE IN A VERY appreciative and sensitive article on Gandhi said that "Gandhi's true monument will be his story—told again and again." Here was one who asserted that love was the law, but whose death came through hatred. There is a similarity between his death and Abraham Lincoln's for each went down in the period between political victory and moral defeat. Rudyard Kipling, speaking to a graduating class at McGill University, Toronto, Canada, advised the graduates not to care too much for money or power or fame; for, he said in effect, "Someday you will meet a man who cares for none of these things . . . and then you will know how poor you are." That man the world has supremely known in Jesus Christ. And now in India one of her sons died, who more than any other man, in our day of vaunted scientific progress and civilization and two terrible World Wars, lived as perhaps Jesus would have lived had He been here on earth in flesh during these same years—that will ever be Gandhi's supreme achievement and the shame of those of us who boast that we are Christians.

THE GENERAL CONFERENCE AND MALAYA

ON APRIL 28 DELEGATES WILL assemble in Boston, Massachusetts, U.S.A. representing the Methodist Church

of America and all the Methodist Conferences on the so-called Mission Fields. This is Methodism's legislative body and here our Church will attempt to face the implications of the atomic age.

With the impending retirement of Bishop Edwin F. Lee at this Conference Malayan Methodists are asking themselves what will be our future episcopal supervision—will we again be given a man chosen out of our own ranks to lead us or will we be supervised from America? Our delegates, representing our two Annual Conferences, will present a very strong Memorial asking the General Conference to give us a resident bishop chosen out of our own ranks. We may be given a bishop from America who will spend part of his time administering a home area and part time here, similar to Bishop Lee as he administered the Philippines and Malaya. There is a possibility that we may be joined with Burma in order to make us a Central Conference large enough to elect its own bishop, as has been done in South America, in India, in China, and in the Philippines. Or the General Conference may empower one of the Jurisdictional Conferences in the U.S.A. to elect and send a resident bishop to us either from our own ranks or a man from America. Having had our own bishop for the past five quadrenniums we strongly feel that we continue to need our own leader who would know this Field and be conversant with all its problems and needs. Our work has doubled during this period and there is every prospect that the future for Methodism in Malaysia (A term used by Methodists to cover the work of our Church in Malaya, Borneo, and Sumatra) is bright with hopes for a great evangelical advance. Let us pray earnestly that this General Conference will understand our needs and match our faith with a worthy leader to lead us.

TRINITY COLLEGE

OUR TWO ANNUAL CONFERENCES unanimously passed the resolution presented by Dr. Hobart B. Amstutz and the Rev. Herbert F. Kuehn that we merge our Malaya Methodist Theological College into a Union College with the Church of England and the English Presbyterian Church. At about the same time the other two denominations took the same action, their people happily voting to unite with us in this inter-Church enterprize which would help to bring us closer together in fellowship and our common task in the Kingdom.

Representatives of three Churches have been meeting together and have reached an amicable basis for establishing the new union project. The Methodist Mission is providing the building formerly used by the Eveland Seminary and then by the M.M.T.C. for the College. The first floor of that building, known as No. 7, Mt. Sophia, Singapore, will house the women's hostel. The Principal, Dr. H. B. Amstutz, is residing at No. 5, Mt. Sophia, which is next door. The Rev. H. F. Kuehn, Dean and Registrar, will reside at No. 4, Mt. Sophia, and the men's hostel will occupy the ground floor of that residence. (The Methodist Book Room, which has been temporarily occupying No. 7, Mt. Sophia, will shortly move to No. 12, Mt. Sophia, opposite to the Methodist Girls School.)

It was decided to manage the College with a Board of Governors drawn from the joining denominations on the basis of Methodists 6, Anglicans 4, and Presbyterians 2. The Methodists on this Board are: Dr. H. B. Amstutz, Rev. H. F. Kuehn, Rev. Timothy Huang, Mr. Arthur Isaac, Mr. Lim Un Tien, and Dr. M. Dodsworth. The Anglicans are: Bishop Leonard Wilson, Canon R. K. S. Adams, Miss Philippa Kelly (and another not yet selected). The Presbyterians are Rev. T. Campbell Gibson and Rev. Robert Greer. The Board has organized with Dr. Amstutz as the Chairman for 1948 and Miss Kelly as Secretary.

The representatives discussed the choice of name for two months and then decided on the name "Trinity College", with the sub-title "A Union Theological College and Training School." It is hoped that when the Malayan University comes into being, merging the present Raffles College and the Medical College, that Trinity College may become a College under its aegis. The new name is at once Christian, theological and easy to use. It is hoped that the day will come when it will be known all through this part of the world as the College for training the ministers and lay workers of our various Churches.

The Church World Service of America, through its representative Dr. S. Moss, who was in Singapore last year, has allocated the sum of $20,000 (U.S.A.), to assist in the establishment of this College and it is expected that shortly contracts will be let for the equipping of the chapel, library, classrooms and offices.

Each Church will assist as far as possible with faculty members and will send its students to the College. The tentative opening date has been set for May 6th but much still must be done before students can be accepted. The College is expecting to be able to draw on all theologically trained ministers in the City of Singapore to assist as Honorary lecturers. Those giving most of their time to the College for the year 1948 will be Dr. Amstutz, Rev. Kuehn and Miss Kelly; the Rev. Andrew K. T. Chen will also assist in Mandarin.

The College expects to do a great deal in the way of Extension Courses and the public will be notified about them from time to time. The first of these were held at Kuala Lumpur, Klang, and Seremban, March 5th to 14th.

Students who are interested in either the theological college or the training school, which will train religious education workers and young people's leaders, should apply to the Dean the Rev. H. F. Kuehn, 7, Mt. Sophia, Singapore.

REV. NORMAN GOODALL

A Message from the Secretary of the International Missionary Movement—being exerpts from the sermon he preached in the Wesley Methodist Church Singapore on Sunday, January 11, 1948.

IS THE WAR OVER? Is this a peace-time visit on my part? No. Battle-grounds have shifted . . . but still the fight against tyranny—against ways of living and ways of governing that imperil our souls; against injustice and suffering goes one. The struggle between different conceptions of the nature of man and his destiny. The war between light and darkness—now a more critical phase than when the fighting was on.

Now in the face of this situation I want to say two things based on the Christian Gospel. I speak deliberately

to people who know that although they may have put off uniform they haven't been discharged. You're in this deeper struggle still, as we're all in it.

In such a situation my first word is one of hope and reassurance. There's no need to be discouraged or cynical or doubtful about the outcome of this struggle. I can, in fact, say to you—with a certain exhilaration in being alive at such a time as this: "Lift up your hearts!"

Now I'll at once admit that if I were offering this word of encouragement as a private notion, if it were an attempt to deduce—from the kind of facts I've dwelt on—a natural conclusion, it would be nonsensical and you'd be justified in writing me off as an impossible interpreter of the signs of the times. But I'm not merely reading a few facts in recent history. I'm not basing my conclusions on what any Tom, Dick or Harry can see if he looks no further than the end of his nose. I'm speaking in terms of the full sweep of Christian history. I'm taking eternity into account as well as time. I'm taking God's actions in Christ at their face value—the ineffable value that is in the face of Jesus Christ. I'm measuring life as He taught us to expect it and live it. By His mercy, I'm reacting to it in the Spirit in which He imparts. On the basis of all this I *know* that the battle between darkness and light has already been won. I know that the last word can never be with the tyrannies, old or new, that threaten our souls. It won't be with selfishness and fear and sin. The last word is with the love of God, with His final determination of the course of history, with His power over evil, with His power over ourselves. That victory is guaranteed. To Him belongs the Kingdom and the power and the glory. Lift up your hearts!

Now this isn't a Gospel which enables us to sit back and say, "Well, it will all come right in the end. We haven't to do much about it. We'll just find as comfortable a niche as possible for ourselves and wait for better days." That is a travesty of the Christian doctrine of responsibility, and that way lies damnation.

True, only the power of God is big enough to secure the victory over the powers of darkness. You know in your own hearts that the forces which threaten your peace as well as the world's peace—fear, suspicion, selfishness, moral weakness, spiritual poverty—these things can only be dealt with when the Spirit and power of God possess your soul and order your life. But though the power is of God there must be the moment of responsiveness on your part, the receptivity, the obedience. You must be aware of the critical nature of the whole business and you must be facing the crisis aright. A wartime analogy provides a little help here, I think. The years of war—the official war—were years of crisis. We knew it, and although they were a strain, you'll remember how the very sense of crisis gave a touch of greatness to those years. And if you were responding to the whole business aright, responsibly and seriously, the crisis drew something better out of you, especially more power to do harder things and less selfish things.

Now the Christian view of life is that it is always a critical business, always a crisis. But the net result of it needn't be strain and exhaustion. It is meant to be victory and power. In our daily work, our daily relationships, the daily struggles and testings of this present time, the supreme crisis confronts us. It is Christ's way or another's, God's love or human lovelessness, His Spirit with victory, or our refusal of His Spirit, with consequent defeatism and a world that goes from bad to worse.

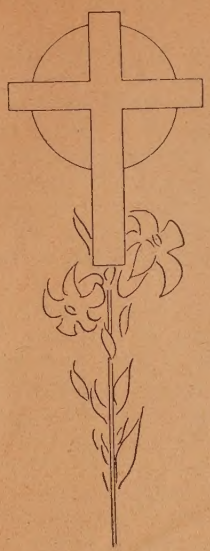
Our biggest danger since the end of the fighting has been to assume that the crisis was over. This is true in the sphere of politics, and we can see it working out in every other department of life. It is even more true when we touch life's spiritual significance—which is not another department of life but its central meaning and quality. The coming of a peace which is so far a mockery of the word "Peace" only sharpens the spiritual crisis, and of all people Christians should be awake to this fact with a wartime alertness still.

What the consequences of a right response to the crisis may mean for each of you, I can't say. They've to be worked out at the point of your daily job, your political responsibilities, your personal relationships. A right response will send one man across the seas to proclaim the Gospel. Another will return to a familiar task with new insight into its depth and importance. It will hold a man to public life with an integrity which cannot be undermined by all "the solemn plausibilities of the world". It will bring to a man or woman at home new awareness of the eternal significance of our familiar ties and loyalties. In an age of waning standards in personal morality, in craftmanship and service, it creates centres of resistance to all that disintegrates, and instead it establishes standards based on a spiritual power which can stop the rot. And over the wide field of world opinion and international relationships, without ignoring the perils that threaten us or the depth of our malady, it denies a fatalism which can only assume that the worst will happen. For it knows that God sent not His Son into the world to condemn the world but that the world through Him might be saved.

These are some of the consequences, in insight and behaviour, of a Christian response to life's continuing crisis. Those to whom these insights are given (and they are available to all) find themselves more and more drawn to one another, irrespective of race or class or any other barrier which divides us. This is the Church universal, the Christian International from which we confront a divided world. But in such a communion there is also realised the power of a fellowship which death cannot end and which will endure whether the end of this world come soon or late. This is the Church of the ages, the Communion of Saints, the Kingdom which cannot be shaken.

In Christ, life in such a Kingdom is offered to us here and now. In it we may, in the deepest sense make the most of life here as individuals.

Where the key to all this may lie for each of you I cannot say. But I know that sooner or later it is to be found in that inmost centre where either we let the cleansing and saving Spirit of God have its way, or we get smaller and harder within and miss life's meaning. This is the final, strategic point of the war that is not over. The good news for all the world today is that at this point victory can be guaranteed. The responsible news is that the victory cannot be appropriated until each of us says, in faith and obedience, "Yes."



An Easter Morn Prayer

JOSEPH FORT NEWTON

O Lord and Giver of life, who art awakening the earth to the singing loveliness of springtime, awaken our spirits to the wonder and glory of this day. As Christ arose victorious over the shadow of the cross and the darkness of the tomb, so may we rise above the things of earth which pass away. Day breaks! Life is lord of death, and love every way is infinite!

Give us, Lord, such trust in Thy truth, such confidence in Thy love, and such joy in our living Lord, that we may find our real life in Thee, whose love knoweth no end. Attune our souls to songs of victory, at one in heart and voice with the great company who walked in Thy light and who stand before Thee in joy; through Jesus Christ our Redeemer and Lord. Amen.

Easter-Day

The epilogue to the long poem on this theme

ROBERT BROWNING

And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart.
Tame in earth's paddock as her prize.
Thank God, she still each method tries
To catch me, who may yet escape,
She knows—the fiend in angel's shape!
Thank God, no paradise stands barred
To entry, and I find it hard
To be a Christian, as I said!
Still every now and then my head
Raised glad, sinks mournful—all grows drear
Spite of the sunshine, while I fear
And think, "How dreadful to be grudged
No ease henceforth, as one that's judged,
Condemned to earth forever, shut
From heaven!"
But Easter-Day breaks! But
Christ rises! Mercy every way
Is infinite,—and who can say?

"I Never Lose Heart"

HARRY EMERSON FOSDICK

If in this universe there is anything that lasts, carries through, and gives meaning to it all, it must be in the realm of abiding spirit. There are only two basic philosophies about this—Easter and anti-Easter. Anti-Easter says that nothing in the universe lasts, not even Christ, that all is fugitive, transitory, discontinuous, beginning nowhere and coming out nowhere, the whole cosmos, as one writer put it, a "gigantic accident consequent upon an infinite succession of happy flukes." Some of us cannot believe that. We have tried, but we cannot. It is too great a strain on credulity. We turn to Easter, for Easter says that this universe has meaning, and that involves the conviction that something here abides, carries through, and comes out somewhere, and that eternal element must be in the spiritual life we know in persons. All investments made there are made in a bank that will not break. That is a great philosophy to come home to at night and start out with in the morning. "*I never lose heart,*" said Paul; "*what is seen is transitory, but what is unseen is eternal.*"

The Expectancy of Immortality

GEORGIA HARKNESS

IN VIEW of how deeply imbedded the belief in personal immortality is in Christian thought, one may be surprised to discover how few passages in the New Testament deal direct with it. There is Jesus' great promise that "*in my Father's house are many mansions.*" There is the magnificent ode to immortality in the fifteenth chapter of First Corinthians—the only real attempt in the Bible to deal theologically with the relation of the "*body celestial*" to the "*body terrestrial.*" In the last two chapters of Revelation is the sublime vision of the new heaven and the new earth, where "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more"; where before the throne of God and of the *Lamb* "*his servants shall serve him; and they shall see his face*"; where "*there shall be night no more; . . . for the Lord God shall give them lights and they shall reign for ever and ever.*" There are overtones of the expectancy of immortality throughout the New Testament—as in John 3:16, where we find God's promise of everlasting life to those who believe. But, from the standpoint of proportionate space, the demands and assurances given for this life far exceed those for the next. Most burial manuals contain all of these passages within the compass of a few pages.

Why has personal immortality occupied so central a place in Christian faith? There are a number of reasons. For one thing, Christianity was born in the resurrection experience of the early disciples. Disheartened and discouraged at the loss of their leader, they were about to go back to their fishing nets, saying sadly, "*We hoped that it was he who* should redeem Israel." Then something happened! It convinced them indubitably that their leader was not dead but was in their midst as their living Saviour. "*Now hath Christ been raised from the dead.*" "*Because I live, ye shall live also.*" "*O death, where is thy victory? O death, where is thy sting? . . . Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.*" Such words became the rallying cry of the fellowship that formed the Christian Church. Thence came faith and hope. They are still words of high assurance to the great company of Christ followers. What they say eternally to the Christian is, "Though men may do their worst, God reigns victorious over sin and death."

But this is not our only witness. Even without the record of Christ's resurrection, Christianity would in all probability have made personal immortality a central tenet of its faith. It belongs with the kind of God and the understanding of man which Jesus not only taught but demonstrated.

It is the Christian faith that God is our Father. It is irrational to suppose that a God of fatherly love and sustaining power, who has made man in his own image and who loves all men as his children, could let men's lives be abruptly cut off without hope. A God who would let the millions of helpless victims of this present war be snuffed out utterly would not be the God of Jesus, nor of our own best human insights. Without the perspective of immortality there is no real answer to the problem of unmerited pain.

There are many who say they do not care greatly for immortality for themselves and who doubt their own worthiness to survive. This judgment may be prompted by either pessimism or humility. But, leaving this question aside, for no one can be fully objective about himself, can one say this about another whom he loves? The fact is, he cannot. Nor about humanity in general, if one puts upon human personality the estimate of Christian faith. Man is not "like the beasts that perish," and, however much men may treat other men as beasts, we know through Christ that God cannot. Because man is God's supreme creation, a creature of infinite worth and dignity, it is irrational to suppose God shatters ruthlessly his handiwork. And because with all our faults and frailties we are still God's children, we can know our destinies are safe within his enduring care.

Of the many things outside the Bible that have been written on immortality, three stand out in my memory as stating the case more aptly than I have found it elsewhere. One is Tennyson's great lines in "In Memoriam":

> Thou wilt not leave us in the dust:
> Thou madest man, he knows not why;
> He thinks he was not made to die;
> And thou has made him: thou art just.

Another, though now old, is less familiar. When Professor George Herbert Palmer of Harvard was prompted to comment on the early death of his talented wife Alice Freeman Palmer, he wrote: "Though no regrets are proper for the manner of her death, who can contemplate the fact of it and not call the world irrational, if out of deference to a few particles of disordered matter it excludes so fair a spirit?" Though one man may speak as a poet and another as a philosopher, any may find his grief assuaged by confidence in God's steadfast wisdom, justice, and love.

The third, from our own time, is a choice passage in Paul Green's "Burma Diary." Ministering in great danger to the bomb-stricken people of Burma, he finds himself saying to them, "God keep you." Others say this to him, and he answers to those he loves, "God will keep me." We had better let him explain:

> "What I mean by this is that God will keep us from the ultimate evil. That ultimate evil is not death. If I were hit by a bomb or a shell, I as I died and they who love me must not think of it as God's failure to keep me. To be kept by God means to be in His love whether living or dying, being hit or escaping . . . . The ultimate evil would be the absence of love. A life outside it would be more evil than a death in it. While we may not be delivered from evils, if God keeps us we shall be delivered from Evil."

Immortality does not mean mere endless duration. Were it a bare extension of existence, it might be endless tedium. It means, rather, a quality of life dominated by love and lived in God's presence. It is significant that the majestic word "*I am the resurrection, and the life*" stands in the Gospel of John, where the primary emphasis is on a way of life which begins here and is deathless.

To be saved by faith in Christ means to enter into an imperishable fellowship with God in Christ.

Regarding the precise nature of the immortal life we must not be too bold. God has not revealed to us the whole mystery. We now see many things *"through a glass darkly,"* and must wait for more light until we see him *"face to face."* It is consistent with what we know of God through Christ to believe that in the life beyond there will be continuance of the individual soul, fellowship with those we love, a lifting of earthly chains of pain and suffering, a chance to grow in the things of Christ, the glory of God's nearer presence. Though we should like to know much more and be able to *"understand all* mysteries," if we can have the assurance of God's care for our loved ones and ourselves, it is all we need.

To have these gifts would be heaven; to be cut off from them, our worst punishment. *"Whatsoever a man soweth, that shall he also reap"*—since this world holds true so clearly in this life, it may well be true of the next. To reject Christ and his way is to plunge ourselves, as we are now witnessing, into fires of conflict that leads to misery, darkness, and destruction. To follow Christ is to find that abundant life which means entrance into the victory of God's eternal Kingdom. Whether for time or eternity, the way of Christ is the way of salvation.

Taken from Dr. Harkness's book "The Dark Night of the Soul."

Pioneering in Borneo

THE OTHER DAY there left Sarawak, not to return, one of those outstanding people who from time to time appear for some years and then leave us the poorer for their loss.

In February, 1935, the Reverend J. M. Hoover, "Jim" Hoover in this part of the world, died. The newspapers wrote fully of his life in Sarawak, stressing not only his piety but the practical side of his teaching. He was a Sarawak "worthy" and in all his work he was supported and encouraged by his wife.

Mary Hoover came to Sarawak as a bride in 1904 and went to live with her husband at the little leaf attap-roofed Mission near Sungei Merah at Sibu. Jim Hoover had arrived in March of the previous year, and now between them they started the activities of their Mission.

The progress of that Methodist Mission is now Sarawak history. Its churches, chapels and schools spread from Kapit to Sarikei, and members of that sect are to be found in all parts of the Third Division.

To Mary Hoover fell mostly the education of the girls, and it is true to say that now up and down the Rejang there are hundreds of Chinese women who remember with gratitude her loving teaching and kindness. To have attended her school in Sibu was a mark of distinction, and it was said that the ambition of many a young Chinese lad was to get one of her "old girls" as bride.

Mrs. Hoover was well qualified to be a mentor. She spoke Chinese fluently and I have never heard a European woman talk better Malay. She surprised us by her knowledge of Tamil and she could converse easily with any strolling Dayak. She was a strict disciplinarian but behind her sometimes formidable manner one could detect kindness and sympathy for all who turned to her for help or advice.

It is surprising that she was not better known in other parts of the country, but her work was all done in or about Sibu and she was not a woman to court publicity. Jim Hoover himself was an Honorary Doctor of his University long before by chance we heard of it, and he was the only non-Government man who has had the Sarawak Long Service Decoration conferred upon him. Mary Hoover's reward is the affection of the people among whom she worked so long.

Mary Hoover

On the death of her husband in 1935 she left for Malaya where she did Missionary work. In 1946, however, in spite of her age she volunteered to come back to Sibu for a year in order to get matters going again after the war. It was evident that if anyone could do it she was that person. She has now completed her task and leaves us for good.

Mary Hoover deserves well of Sarawak. She is one of that sisterhood of noble women who put the welfare and interests of the women of Sarawak first in their earthly lives. Some of them come to my mind: Mother Helen, Miss Olger and Miss Cubitt who are dead; Miss Andrews, Mother Clare and Mother Bernadine who still continue their work.

From: Sarawak Gazette, September 1, 1947

Thirty-Two Years in Sarawak

AFTER THE BOXER REBELLION in China, a Christian Chinese gentleman conceived the idea of taking poor, persecuted Chinese Christians to a new country, where they could worship God in peace, and earn a living more easily than in their own land. Accordingly Mr. Wong, for that was the gentleman's name, visited the South Seas, as the Chinese call the lands south of China. While in Singapore, he heard of the unique kingdom of Sarawak, ably and beneficently ruled by the white Rajah Brooke. Mr. Wong visited the Rajah who received him graciously. Not only was the Rajah willing to have a colony of agriculturists enter his country, but he even loaned the money to get them there.

A few months later, a thousand Foochow Chinese men, women and children, nearly all Christians, left their homeland and started for the South Seas. On the way over, the non-Christians were persuaded to throw their idols overboard, and there has never been an idol in the colony. While they were in Hongkong waiting for their boat, Bishop Warne of the Methodist Church was also in Hongkong on his way to the Philippines. When he heard of the Christian colony bound for Borneo, he cancelled his passage to the Philippines and went with them. One or two of the number understood and could speak some English; through them Bishop Warne was able to communicate with the people, and found that the great majority were members of the Methodist Church. He then organized a Quarterly Conference which included men who had been members of the Foochow Annual Conference. When Bishop Warne returned to Singapore he told the Methodists there about the Christian colony, and suggested that a missionary be sent to help them.

In those days, Sarawak was very much off the beaten track. From all accounts it was very evident that the missionary who went to Sibu would have to be willing and able to "rough it" for quite a while, and the Mission authorities were reluctant to appoint anyone to such a place. Moreover Malaya was understaffed, so Sibu went without a missionary for the time being.

There was at this time a young missionary by the name of James M. Hoover, teaching in the Anglo-Chinese School, Penang (I was teaching in the same school). He had been on the field three and a half years and was unmarried. When Mr. Hoover heard of the need for a missionary for Sibu, he volunteered and was accepted.

When he arrived there in 1903, he found less than half the colony left. The people had met with all the difficulties encountered by any colony in a new country. They had died of various diseases, or drowned in the rivers, or got lost in the jungle. Those who were left were very dissatisfied and refused to work, saying that all they made was taken by the proprietor. This came to the ears of Rajah Brooke who arranged for the proprietor to leave the colony and the people were told that whatever they planted was their very own, absolutely tax-free. This put new life into them and they went to work with a will. Later the Rajah appointed Mr. Hoover Officer-in-Charge of Foochows.

The first year in Borneo was a busy one, but it was hard and lonely too; so after the Annual Conference in Singapore the next year, Mr. Hoover came on to Penang, where we were married in March 1904. I was then 21, and he was ten years older.

Our first home consisted of two rooms, each eleven feet square, in one end of a building with thatched roof and sides, that was used on week-days for a school, and on Sundays as a Church. The ground floor was a dormitory for 30 Chinese boys. Our bathroom was a little hut, built on two logs floating on the stream that flowed in front of the house. A hole was cut in the floor, and we dipped the water up and poured it over us. The water was beautifully clear and cool, but it was the color of strong tea. This was because it flowed down through the jungle over dead leaves and other vegatation. When put through a filter it lost the brown color, and was always boiled before we drank it.

We lived in one of the Chinese settlements four miles from the town of Sibu. We seldom saw bread, so ate rice instead. Our food was all out of cans. The only fresh meat obtainable was chicken. Travel was all by water. At first we travelled in a rowboat, rowed by two men. Going with the tide was not too bad, but sometimes the tide would turn before we reached our destination.

The Foochow people were then living in five settlements, each having its own Church and school. Every week-end we would start out for one of these places, visit all the homes, and attend the Sunday morning service. During the week we both taught school at the settlement in which we lived.

Mr. Hoover used to devote much time attending to the material as well as the spiritual needs of the people, getting them new grants of land, and helping them in their dealings with the Government. He often said, "There are other ways of preaching the Gospel than with your mouth." During the years, friends in America presented us with a rice-mill, motor-launch, ice-machine and saw-mill. Machinery was Mr. Hoover's hobby and he, with the aid of a Chinese mechanic set up these various machines.

The year before Mr. Hoover died, the Rajah presented him with a long service medal, in recognition of his services in representing the Foochow people to the Government.

We spent 32 years in Borneo, and during that time we had four furloughs. Each time we were away the work was left in the hands of the Chinese preachers and teachers who carried on faithfully and well.

The following is an extract from my husband's last report to Conference in 1935:-

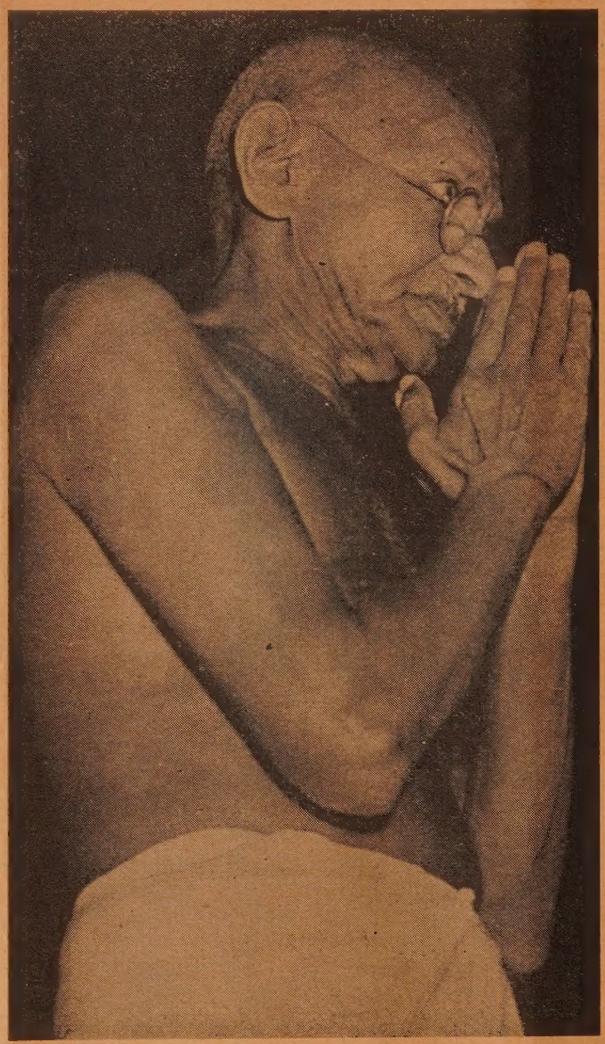
> "To sum up. From that small band of 500 which was much reduced before it increased, there are now more than 10,000. The small clearing in the jungle is now more than 200,000 acres of cultivated land. Five little chapels have developed into 46 appointments. A church membership of 300, is now over 3,000, with 900 adherents and more than 1,500 baptized children under twelve years of age. The school of 30 boys has grown into 38 schools with over 1,800 children of whom about 1,600 are Christians, and from a staff of two teachers, we now have 91, all of whom are Christians. Borneo's story is yet to be told, and we are glad to have had the privilege of writing a paragraph in the preface."

MARY HOOVER.

Mahatma Gandhi -- An Appreciation

CHECHA DAVIES

THE NAME OF GANDHI conjures up before our eyes a variety of pictures with a richness of colour and a wealth of diversity in detail unsurpassed by any in all the pages of the world's history. Foremost among them is certainly a pair of thin legs, a loin cloth and sometimes a shawl thrown over the shoulder and sometimes none. We can see him in this garb going up the steps of the Viceregal Lodge in Imperial Delhi, or of the scarlet carpeted steps of the Buckingham Palace to greet the King and Queen of the proudest and the most famous Empire mortal man has ever raised. We have watched him presiding over the deliberations of the Indian National Congress, the only non-sectarian body which has worked incessantly and selflessly for the past half-a-century and more for the forging of India's freedom. He can be seen as an ardent and sincere reformer wielding the whole weight of his facile pen in an uncompromising censure of his country's evil social customs and religious intolerances. Often, he appears as a shrewd and astute politician fearlessly calling on the British Government to make real and speedy amends for the innumerable wrongs they have committed against India and the unpardonable burdens they have accumulated on her weary shoulders. To some of us, he stands out as the almost obsolete type of 'philosopher' who undertakes fasts for a definite or indefinite period for his own sins or for the sins of his erring countrymen. He is also this Machine-Era's eccentric man who sits and spins at his spinning wheel every day chatting merrily to those around him and exhorting every Indian to do the same for a few minutes everyday. Very early in his career, we see him in South Africa cold and shivering in the night after he had been kicked out of the first class coach in the train, because he was not a white man! It is interesting to note that it was this experience that helped him to decide whether or not to embark on a struggle against the iniquities of the governing class of white men in the Colonial Empire of England. Later, he is known as the Organizer of the Indian Volunteer Corps for England in her hour of need; was mentioned in despatches and honoured by the King by the award of the Kaiser-I-Hind Gold Medal for distinguished service to the Empire. Not very long after, he was arrested and sentenced to several terms of imprisonment as an enemy of the British in India and as a disturber of public peace. We meet him again surrounded by the Representatives of the World's greatest Christian bodies, who humbly and willingly made a pilgrimage to his "Astram", a mud-hut, in Sabarmati, to learn of him more light and guidance in their efforts at spreading the Gospel of Christ. He affirms spiritual satisfaction with the teachings of Hindu Scriptures, but studies and believes the Sacred Books of other religionists; gets his Christian friends to sing "Lead Kindly Light" when in trouble or "When I survey the wondrous Cross" when in sickness or sorrow.



A.P. Photo through courtesy of Straits Times.

He is the most striking figure at the Round Table Conferences in London and during the period of his stay, he was enthusiastically welcomed in all parts of England, including Lancashire where there were crowds of millhands who had been unemployed owing to his boycott of British goods in India. Again, we see him starting on his famous march to the sea for the manufacture of salt, in defiance of its monopoly by the Government and the imposition of the salt-tax. In recent months in the midst of the bloody communal riots that followed the partition of India, he goes to the stricken areas in Bengal alone and unprotected to plead with his Hindu and Muslim brethren for greater harmony and toleration. His prayer meetings, during the last at which he met with his tragic end, have been frequently attended by Lord and Lady Mountbatten, and by people from the humblest villages in India and from all corners of the world.

There is still another side to his character which is not so well known as these. Nehru refers to it in his autobiography. "People who do not know Gandhiji personally and have only read his writings are apt to think he is extremely puritanical, longfaced, Calvinistic and a killjoy.... But he is the very opposite of this. His smile is delightful, his laughter infectious and he radiates light heartedness. There is something childlike about him and full of charm." He told someone who was surprised at his sense of humour that if not for this gift of humour, he "would have committed suicide long ago!" Speaking on "voluntary poverty" at the Guild Hall in London once, Gandhi was asked, "How can you say you have nothing; you are wearing a piece of cotton cloth." "I shall answer that; as long as I have a body, I suppose I must wrap it, in something." "But," he added with a most engaging smile, "If any one here likes to take it from me, he can have it. I shall not call in the police!" The Government had provided him with a corps of policemen who were listening to him. There was a big burst of laughter from them and every one else in the hall.

Now, what was in this great soul, "The Mathatma" who had lived his three score years and ten and more, at whose death, the world stood still for the millions of his countrymen who mourned for him as for one who was dearer to them than their own flesh and blood, for whom an intellectual giant and an agnostic like Pundit Nehru exclaimed, "The light has gone out of our lives: there is darkness everywhere." The tributes in the world's press showed that there was sadness in the heart of the world and in the councils of the nations and a feeling that his death was more than the passing of the fleeting breath of a frail Indian man.

In the Hindu Scriptures, the origin of which is lost in the mists of time, is recorded a thought expressed by a god. "I will appear when the world sorely needs me." History proves to us that this god has stood by his godly promise. Nearly 2,500 years ago, Buddha came, when Hindu Society was corrupt and burdened with harmful superstitions and meaningless ceremonies. He preached and he practised his doctrine of love and peace. 500 years later in another part of the world came another when it was groaning under the iron heel of Roman Imperialism, coarse and cruel, Jesus Christ. He was very much like unto the first; his teachings however were simpler in forms and his faith more clarified and firm. Return good for evil was the burden of his theme; love and care for everyone as you would for yourself. A wellnigh impossible task. The world has never followed it except in solitary instances, when the light has been kept burning however feebly. Others have followed both in the East and the West, who have tried to bring humanity to the path from which it has erred. And now in our new day—we can hardly believe it, in the same day as of Hitler, Mussolini and Stalin—there came another, Gandhi.

India was dying and degenerate. He came and revived her; gave her self-respect and a weapon to fight her economic poverty. Her religion was bankrupt, one fifth of her people trampled by the higher castes and denied the right of every human being. His conduct of the freedom movement in India in spite of its not being free from excesses and outrages, has been marked by a high moral and spiritual code. Gandhi's ideal of Truth and Love is of a very high order, almost unheard of among the world's patriots and politicians. There have been natural heroes, who, in the interests of their nation, made great personal sacrifices; and even when they over-ride the higher moral laws of the world, are still held in the greatest esteem by their people. Gandhi has from the beginning, steadfastly set his face against any violations of his great ideals of nonviolence and made public acknowledgements of his own failure if his men failed in the demands made on their moral courage in the political arena.

Great as Gandhi's services are to India and to the cause of India's freedom, his more enduring title to fame, rests on the grandeur of his personal character: his self-sacrificing devotion to the cause of Truth; his identification with the sufferings of the exploited and the oppressed everywhere. The quintessence of the teachings of the world's philosophers and saints and prophets is none other than this; that humanity is one. A simple and attractive birth, but the most difficult of achievement even in a very minute degree. In spite of the sad treatment the world has meted out to its teachers, in spite of poisonings and burnings, crucifixions, hangings and bullets, there is still a ray of hope. In spite of atom bombs and death rays, the world has sanity enough to mourn the death of one who demonstrated in his life and in his death the fact that the only salvation for the world lies in the realisation of this simple truth. For what greater condemnation can there be of the utter stupidity and the unbelievable insanity of the methods of violence and hatred than that is claimed as its victim the life long apostle of nonviolence Love and Truth? The world has to believe in Gandhi and others like him. Otherwise it has to believe in the bankruptcy of all human ideals—He cannot be judged by ordinary standards of human conduct. If we do, we would come to the wrong conclusions.

"A goldsmith methinks, has come into the garden,
He would appraise the lotus, forsooth
By rubbing it on his touchstone!"

Some of us have met him and spoken to him; others have seen him and heard him; many of us have read his writings and we who live in the days that Gandhi lived and died, shall we pause for a moment and think how the unborn generations will envy us? Yet, none of these events can have any value for us unless we accept these truths hypothetically, test them courageously in the laboratory of our own minds and actions.

Buddha once said that the only things that will live are our thoughts, good and bad. They are the greatest and the most permanent forces in the world. They are the only private property one can ever possess. A comforting thought to some of us and a disturbing one, I hope, to others! Gandhi's son a few days ago, declared that his father had left no private property for his children to inherit—yet what a wealth he has left to be inherited by the whole world and for all times!

This material has been prepared by Burr Baughman for the Home Missionary Society.

Sengoi Agriculture

THE GOSPEL according to the tractor has not yet penetrated to Sengoi farms. Even the story of the changkol is strange and unfamiliar. Penghulu Datoh Assan and his people know only the old, familiar tale handed down from their forefathers. Today a few embellishments have been added; but essentially the theme is that come down from times before this land knew Malay, Indian, Chinese or European.

For the Sengoi, food getting or raising is a family affair: all members take part in the work, and all members share in the proceeds.

The first requirement of farming is a farm. So the Sengoi men search their district for a likely piece of land. Traditionally this would be a patch of heavily timbered soil, situated, as likely as not, on a steep hillside. It measures from two to ten acres in extent. The trees are felled and the undergrowth cut. The job takes the group three or four weeks to finish. They leave the cut material lying on the ground to dry for another three weeks. Then they burn the lot. This serves to kill seeds and jungle growth that would develop into weeds which might choke any crops, and also leaves a fertilizing layer of ash on the ground.

There is no bother about ploughing. That is skipped entirely. The next step is planting. As rice is the first crop, a sharpened stick of about the diameter of a man's thumb is required. Penghulu Assan and his men take sticks of this sort and wander about the cleared field, punching two-inch holes in the earth. The women follow along behind, dropping two or three grains of paddy in each hole. When the entire area has been thus seeded, there is nothing more to do but wait. As a general rule, no weeding is done, and no other cultivation is attempted. The earth, the sun and the rain take complete charge.

When the paddy shoots are about three inches high, tapioca is planted in the same field. Fourteen-inch lengths of old tapioca plant stems are used. These are stuck slant-wise in the earth, with two nodes left above ground. The cuttings are spaced haphazardly, two to three feet apart.

Rice and tapioca root are the two main crops planted by the Sengoi. The paddy is ready for harvesting in

The late Guru Komat and a group of his Sengoi (Sakai) friends *Photo by Reinoehl*

about six months. Then men, women and children take turns in going out to cut the ripening grain—with a little hand knife, one head at a time. Because it is hill rice, and because of the type of agriculture practised, the crop is not very great. It will, however, last the family for a few months: may be three, maybe six. By the time the rice supply runs low the tapioca is ready. This, of course, is not cropped all at once. The women dig up enough roots each day for use during that day. Thus the supply holds out for many months. In fact, the older the plants get, the larger are their roots, and the more food does each clump provide.

In addition to these staple articles of diet, Penghulu Assan has learned, of late years, to plant other foodstuffs. About the same time the paddy is sown, he uses a part of the clearing for maize. This is planted, also haphazardly, about two feet apart, in amidst the rice. As it matures more quickly, it provides its crop and is out of the way before the paddy begins to ripen. (Sometimes a portion of the field is sown with maize after the rice has been harvested.) The penghulu, however, considers maize much more of a risk. He is never sure whether it will provide a good crop, a poor one, or none at all. Therefore it remains a supplement: valuable and well liked, but still a supplement.

Sweet potatoes also are coming more into favour. These are planted from cuttings after the paddy is off the ground. They grow among the tapioca plants, and may be left until after the latter are pulled up. But sweet potatoes have not yet taken a very large part in the diet or economy of the Sengoi household.

From the above description one can imagine what kind of a riotous appearance Penghulu Assan's "ladang", or farm, presents during its growing season. Prostrate tree trunks lie scattered in all directions. Fire-charged stumps, from two to fifteen feet in height, point blackly to the sky. Scattered over the ground is a confusion of plants: tapioca, maize, sweet potato and weed. Then, to add spice to the variety, Datoh Assan casually tries a few novelties. There are two or three pumpkin vines, and a bottle gourd. To one side of the house are half a dozen tobacco plants. On three or four tall sticks grow the vines of a yam. A little "bayam" (amaranth spinach) off in a corner is going badly to seed. A small patch of common marigolds adds colour to the scene. Six or eight banana trees are dotted about the place.

The penghulu is something of a "modern progressive". He is willing to try strange, exotic crops like vegetables. He even actually plants bananas!

In his role of "progressive" he has also tried to modify his group's traditionally semi-nomadic habits. He has found a tract of rolling, valley land, and has tried to settle his people there. This tract, comprising about a hundred acres, he has divided roughly into three sections. Each is used in turn for the making of his "ladang". He figures to use each division for around two years. Then he starts to work on the next. This means that any particular bit of soil is used for crops for two years, then allowed to lie fallow for four years.

With regard to livestock, the penghulu has not got very far beyond the old ways. He keeps a few chickens around. When several have reached maturity, he sells them: either in the nearby town, or to Chinese who live in the vicinity. Aside from this, some dogs and a cat or two comprise the total of his livestock efforts.

Clearing the jungle at Cameron Highlands

To some, farming of this description must seem pitifully inadequate and totally lacking in merit. But any type of human effort that has persisted for as long as has this kind of agriculture must have some values. The most obvious of these are: (1) its rotation of crops, (2) its rotation of land, resulting in (3) the constant rebuilding of soil fertility.

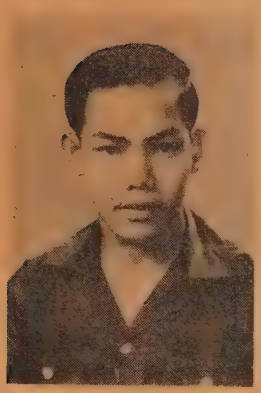
Neverthless Sengoi agriculture must finally be classed as inadequate and wasteful. (1) Insufficient food crops are produced to guarantee the proper nutrition and health of the people themselves. (2) The lack of livestock also means less animal food, a total absence of draught animals, and lack of valuable fertilizer on the farm. (3) The frequent cutting-over of jungle tracts is extremely wasteful of timber. (4) Inadequate knowledge of cultivation and fertilization results in a wasteful use of the land itself.

The Home Missionary Society in its forward-planning programme for the people of the jungle, the Sengoi, has emphasized the need of teaching practical methods of agriculture. Until these people learn better ways of producing much needed food, their living will continue to be precarious. Such training is an essential part of the Methodist policy of supplying the needs of people, whatever they may be. Our Missionaries to the Sengoi plan to give this training as they minister to the spiritual needs. *The Editor.*

The Methodist Youth Conference

Cleveland, Ohio, U.S.A., December 30, 1947—January 2, 1948

SYN WAI MUN



THE METHODIST YOUTH CONFERENCE was something out of this world. How I wished that you could have been there; but since it was impossible to bring you to the conference, I shall try to bring the conference to you. It has been a wonderfully rich experience to me, and I do want to share it with you so that you too may be inspired to seek a closer fellowship with God. I do not attempt to cover the entire conference; there is no one who can do that. Each delegate will have some personal experience of his own; each delegate will interpret the conference in his own way, for the Cleveland Conference is a great mirror that reflects our lives and we interpret it in a way that will best respond to our spiritual needs.

There were 152 delegates from the state of Florida, the number including 9 Negro delegates, one delegate from Cuba, and me. We had a special train, the FLORIDA SPECIAL, which took us all the way up to Cleveland. The two days in the train were by no means dull, for as usual, nothing could keep back the gay and eager hearts of Christian youth from bursting into song and laughter. We sang till we were thirsty; we talked till we were laughing; we laughed till we danced; and we danced till we were tired. And before the lights on the train were dimmed, some of us met in groups for prayer and meditation. Indeed, fun and gaiety could so well be blended with quiet devotions to produce a perfect fellowship.

At 5:00 p.m. on Tuesday, Dec. 30, we pulled into Cleveland. We were disappointed at not seeing any snow, but nevertheless, Cleveland gave us a cold reception. In one great company, we marched to the Public Auditorium which was a few blocks away. Then came a long job of registration. The basement of the Auditorium was filled with a throng of excited young people. Delegates from all the 48 States of the U.S.A. were still pouring in. It was about 7.00 p.m. before I got through with my registration, and after a hurried meal in town,I rushed back to attend the opening service of the Conference.

As I stepped into the balcony of that huge Auditorium, I was dazed by the sight before my eyes. I cannot very well describe the Auditorium, the like of which I have never seen before. The building seats 12,500 people. The acoustics were wonderful, and although I was sitting up in the balcony at the very end of the hall, the organ-music sounded perfect to my ears. In that dimly but beautifully lighted hall, I could see in one eyeful, 10,000 people—10,000 Christian youth representing 48 states of America and 12 foreign countries—all centered upon one magnificent obsession, namely, Jesus Christ. This was the first thought that filled me with a sense of His invisible presence. I am not alone, but a part of one great fellowship. I am not just "a mere drop in a bucket, but a part of a mighty moving stream." We have one purpose—to seek a closer fellowship with God.

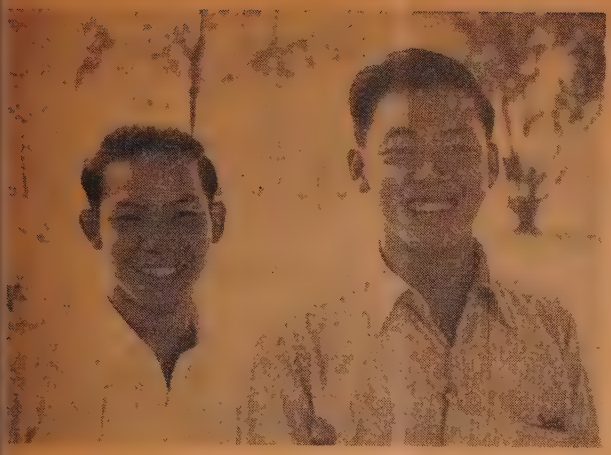
My second thought is really a follow-up of the first one. The very fact that 10,000 youth have gathered together surely reveals a purpose. The fact that months of preparation have gone into the Conference, and over a million dollars spent, surely has a reason.

The reason is that we have a task to do—a task in which you and I have got a part. Whether this task will be accomplished or not depends upon you and I; and this job does not lie only within the four walls of this church, but out in the streets of the city and across the seas. So long as a child in this world cries for food, your child is in danger of hunger; so long as men anywhere tremble with fear, my home and yours remain insecure; and so long as evil and sin exist, we have got to make it our business.

At one of the sessions of the Conference a message, sent to the American Methodist Mission from a group of Christian leaders in war-torn Japan, was read. It went something like this: send us forty of your best Christian leaders, not to rebuild the shambles of our cities for we can do that, but to remold the lives of our youth. This urgent call was presented to the M.Y.F'ers in the form of a challenge, and I am sure it will be readily answered. Can you now see why the M.Y.F. is a vital force in this world of today.

When the service was over, we boarded a bus which took us to the Bomber Plant. Have you ever thought of the problem of housing 10,000 people for three days? This was the problem of Mr. Walter Eyster, the Cleveland Conference housing authority. He had to buy 1,700 cots, procure 5,200 bed-covers, rent 5,200 bedside chairs, 800 dressing tables and mirrors, charter 60 buses, and draft mobile Red Cross units for use as first-aid stations. The basement of the Public Auditorium was turned into a dormitory for 1,600 girls. Five hundred delegates lived in the dormitories of Baldwin-Wallace College, 14 miles from the Auditorium; 3,600 boys slept in an ex-bomber plant which was 12 miles from the Auditorium; and 4,300 were scattered in various Cleveland hotels. The boys of the Florida group were assigned to the bomber plant, which they called the BOMBER PLANT HOTEL. Our 'hotel' had an overall area of 1,000,000 square feet and only 180,000 square feet area was used. The 3,600 beds were arranged in twelve sections with local Cleveland ministers in charge of each section. Our 'hotel' had only two washrooms with six showers each, and as a result I didn't get a bath till Friday when I went to the Y.M.C.A. for one.

The schedule which I have enclosed, will give you an idea of what took place during the three days of the Conference. I would like to pause for a moment and say



Syn Wai Mun and Albert Goh *Photo by H.B.A.*

a few words about the Afternoon groups. Wednesday and Thursday afternoons were divided into four periods —two periods each afternoon. Each delegate had to attend three classes and spend one period at the Exhibits. The different classes were as follows: (1) Demonstration of Folk Games, (2) Folk Music, (3) Music, (4) Methodist Youth Fund in action, 5) Pictures to use, (6) Learning Folk Games, (7) Council of Bishops, and (10) Adult workers with youth. I was a Special Delegate and was asked to spend most of my time in the Exhibit Halls where the people could meet me and talk with me about Malaya. However I did attend the class *M.Y. Fund in action,* at which time I heard nationals and missionaries give brief and pointed presentation of the work on foreign and local fields supported by the Methodist Youth Fund. In the Exhibit Halls, exhibits were displayed by the various departments of the Methodist Mission. There in the Exhibit Halls, I met not only boys and girls from all 48 states of America, but many eminent Christian Leaders from different parts of the world.

On New Year's Eve, we had a special Watch-Night Communion service. It was indeed the best possible way to begin the New Year—by offering and presenting "unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice. . . ."

On Thursday evening, we had the treat of our lives when the famous Negro singer, Roland Hayes, presented a wonderful concert. When he came on to the stage, 10,000 people rose to honour him. Here is a man who is not only a great artist, but a great Christian as well—a man who has faith in the youth of the world.

On Friday morning, January 2, we were gathered once more in that huge Auditorium for the closing service of the Conference. Bishop Magee delivered the first message and Dr. E. Stanley Jones delivered the second address which ended with the signing of the pledge cards. Dr. Jones spoke of the four choices in life—the choice of life habits, the choice of a mate, the choice of a vocation and the choice of a faith. He said that a man's life, or rather the worth of a man's life is measured by the number of right choices that have gone into it. Every word of his was a challenge flung at youth, and I dare say that when we stood up to sing our theme song "All hail the power of Jesus' name", our hearts were ready and eager to accept the challenge.

So finally the Cleveland Conference came to an end after three days of spiritual preparation; preparation for the task ahead —that's what it really was. We left Cleveland that night with renewed faith and uplifted hearts. That night I made up my mind to share this rich experience with you. However, I must say that the important thing is not how much I have told you nor how well I have described it to you. The important question is how well can we make use of what we have gained from the Conference. Now that we have acquired new ideals and firmer convictions, have we got the courage to stand by them? Have we gathered enough material to last us ten years before the next conference? Are we going to let this Conference be just another mass meeting, or are we going to live it in our lives? Often I have wondered if it has been worth the while? Only you and I can supply the answer.

The Cleveland Conference has proved that peoples of all races, regardless of colour, can live together in harmony. It can be done for it has been done. The racial prejudice i.e. the race distinction between the Negroes and the Whites still exists in some states today. But during those days at the Conference, the Whites and the Negroes, as well as peoples of other races, slept side by side under the same roof, ate at the same table, sang and played in the same group, and prayed in the same circle. How fitting the theme of the Conference was—"Christ Above All". In closing this informal report, I would like to leave behind a beautiful poem. We should not only let Christ be above all, but let Christ be in all.

CHRIST IN ALL

O Lord, this is a noble cause
I'll launch an ardent fight
Against the evils of our day
And glorify the right.

"I'll climb the highest mountain
My Saviour to proclaim
I'll start a world-wide movement
To deify His name."

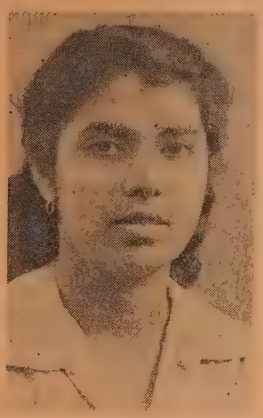
"I have a job for you", He spoke.
"A dozen youth or so
Are counting on your leadership
To make their youth group go."

"But Lord—my soul's on fire!
And they're so placid and so slow. . .
When I tell them how I feel
They. . . they just don't know. . .
"And now I've seen the glory of
Thy face.
My inmost being sings!
I can no longer be content
With common ordinary things."
"There was another zealous youth
Who dwelt among the Nazarenes
His soul was filled with God's own fire
And yet—He worked with common things."

● *The theme of the Triennial Conference of the Student Christian Movement of Burma, India and Ceylon . . .*

"The City of God Remaineth"

Reported by RUTH PEREIRA



TAMBARAM called, and in response to that call 800 young people rallied on December twenty-second on the magnificent grounds of the Madras Christian College to prove together that "The City of God Remaineth."

They came from far and near—by land and sea and air—these 800 youth whom the lure of a Student Christian Movement Triennial Conference could not keep away. In addition to the delegations from India, Pakistan, and Ceylon, which formed almost nine tenths of the group, there were respresentatives and friends from the Movements in Burma, Malaya, France, Palestine and Great Britain.

Strengthened by the blessing and warm welcome given to us by the Christian community and the Christian Church in Madras at the public reception which formally opened the Conference, we were able to get through in the short space of seven days, a very intensive programme of worship, Bible study, group discussions, plenary sessions, recreation and business meetings, besides the excellent and varied musical and dramatical performances which filled the evening hours.

Morning devotions in provincial delegations were held before the Conference gathered as a whole to join in the Conference Worship, conducted each day in accordance with the different traditions represented. As we gathered together in the same hall where the historic International Missionary Conference was held in 1938, where Satya Joseph, the first Indian Missionary to Papua, was commissioned, where the South Indian United Church, by a solemn resolution became part of a larger fellowship in the Church of South India, how convincingly we felt that, despite our many and varied back-grounds and traditions, we shared one common heritage, and aimed towards one common goal.

The morning worship was daily followed by a plenary session, when stress was laid on the function of the Student Christian Movement as a worshipping, studying, serving and witnessing community.

A session eagerly awaited by the entire Conference was the period devoted to the Commissions. Here, under the guidance of leading personalities of the Church and Community, the delegates pursued a period of study and discussion on any one of a series of twenty Commissions which ranged in choice from "The task of the Student Christian Movement in the University" to "The Student Christian Movement and Rural Service," and included in its stride topics like "Christianity and Communism" and "Sex and Family Relations."

These sessions proved most thought provoking and in instances quite heart-searching. Often the groups got into fairly heated arguments, and debated far and long on important issues. Various points of view, theological, social and political were freely expressed and discussed in the group, and though often times no clear cut decision could be reached on many of the issues, it was generally felt that the interchange of ideas was very stimulating and helpful.

Of the varied experiences one could get at Tambaram a few of them stand out for me as peak events. One such is the wonderful reality of being able to be one of 800 who had met together at this First postwar Triennial Conference of the Student Christian Movement of India, Burma and Ceylon. The thrill, too, of reviving at Tambaram ties of friendship formed at the Kandy Conference in 1940, is for me a never-to-be-forgotten experience. Above all these however, the solemnity and beauty of the Conference Sunday Communion Service, held in the great out-of-doors, and conducted along the lines adopted by the Church of South India, stands out supreme. The wonder and awe of being privileged to kneel and partake of the Elements in a group where all belonged to The Church, and not merely to one particular branch of it, gave a sense of ecumenical oneness, the like of which has to be experienced to be believed. The significance of this great get-together as a demonstration of how an united world church could operate can never be overstressed.

A further occasion of great inspiration was the presentation of the report and outline of activities of the Rural Service Squad. This was sufficient to make anyone sit up and listen, for the achievements wrought in the village areas by this small group of student volunteers made the rest of us conscious of the challenge of rural service. We realized that as a Christian movement we had to be an outward-facing movement—not a closed group, selfishly enjoying the luxury of self-complacent fellowship. The report of the Rural Service Squad (obtainable at the Student Christian Movement Headquarters at "Scaibac", Allahabad at 2 annas) is as stimulating as it is authentic, and makes one realize how much can be done by Christian students for the less fortunate youth of our lands, if only we are willing to take up the challenge which is set before us.

The impressions created by Tambaram are many-sided. Throughout the Conference one felt that there was an undercurrent of quest—a certain searching after the truth. Rich with the experience gained in recent years, even the most youthful delegate refused to be taken for granted, and on his part took nothing for granted. Everything that was said was keenly noted, and in the attempt to get clarification of certain utterances and statements, even theological affirmations did not go unchallenged!

A further point worthy of mention is the great emphasis laid on the need for more action and rather less of talk on matters like world brotherhood and the upliftment of the masses. The consensus of opinion seemed to be that we had been discussing and planning on paper far too long, when what the world needed to-day was more action in these directions.

Tambaram did have its defects, but they were defects any Conference of that dimension and meeting under such adverse conditions is likely to have. The rambling grounds of the Christian College, though enhancing the esthetic value of our surroundings, prevented us from having an unhurried life, for we had to rush from one place to another to be on time for meetings and meals. It could rightly be complained of, too, that not sufficient time or facilities were afforded for the delegates to contact either the leaders of the Conference or conferees from other delegation. One felt also that too much of the advance planning and group discussions centred around problems peculiar to the Indian field, which resulted in a certain amount of restlessness and lack of interest on the part of the delegates from other fields.

The arrangement whereby the Conference met as delegations for their morning devotions tended to foster provincialism, and was, I think, in a great measure responsible for a certain lack of that camaraderie among members of the various delegations, which usually characterises such gatherings. This was further aggravated by the fact that the size of the group made it necessary for meals to be served in two sittings, and often at different places for the various types of food!

Then too, the heavy nature of the programme did make most of us feel that the Conference was all too short. A longer Conference, with a less crowded programme would have been more helpful for deeper personal contacts and more adequate discussion of queries and problems.

At the final count however, the positive contributions of Tambaram more than outweigh its minor defects, and the majority of us have come away from the Conference with a sense of penitence for our conduct as nations, groups and individuals, and an earnest desire to break down all self-righteous attitudes in politics and religion. We have come away too, with the conviction that it is the sacred duty of each one of us to have faith enough to believe that no matter how chaotic the world around us, with our united efforts as Christian youth, we can bring to realization the great theme of our Conference—THE CITY OF GOD REMAINETH.

BOOKS OF PERMANENT INTEREST

AND SO TO AMERICA

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Twenty-five years of familiarity with the United States, a tireless curiosity, a gift for investigation, Mr. Roberts went everywhere, met everybody. He dwelt with all sorts and conditions of men in the most varied conglomeration of people on the earth. In a sense this book is an American encyclopaedia of society, history, geography, politics. It is an astonishing gamut of experiences and reveals romance, strange events and amazing characters proving that for those who know how to look the American scene is no less rewarding than the European. He destroys the myth that America has no history.

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THE CHURCHES OF THE CAPTIVITY IN MALAYA

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The fall of Singapore meant for thousands of British soldiers years of extreme hardship and depression. But by the grace of God, they were not denied the practice and consolation of religion. The Church was privileged to minister to them, and when the long years of imprisonment came to an end, many of them asked for a reminder of the churches which they had built and in which they had worshipped. This is the book that was expressly prepared for them, and it is now offered to the larger public of all who have any personal interest in the captivity in Malaya, or wish to study the great attempt made by the Church to meet an unexpected crisis. It is a plain statement illustrated by colour sketches and drawings of many of the churches described. $15.00; by post $15.50

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BY L. DUDLEY STAMP

It would be difficult to find an area of comparable size anywhere in the world with such a variety of physical conditions, scenery and consequently of plant and animal life as the British Isles. It is indeed a geological museum, epitomising in miniature the geological history of the globe. Each hill and valley, each plateau and plain reflects the underlying geological structure or build; this volume attempts not only to describe the surface features, but also to sketch the long and complex series of events which have given the land its present form—the building of the British Isles. $9.60; by post $11.10

THE THREE WHITE RAJAS

BY H. H. THE RANEE OF SARAWAK

Nearly 100 years ago James Brooke was proclaimed Raja of Sarawak. It is the story of those hundred years and the three White Rajas who ruled over Sarawak that the Ranee has to tell.

$7.50; by post $8.00

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Malayan Campaign 1941-1942

BY I. MacA. STEWART

Courage and resource are the keynotes of this moving account of the 2nd Battalion the Argyll and Sutherland Highlanders in the 1941-1942 Malayan campaign. In these months of fighting against terrible odds, and later in Japanese prison camps, they finely upheld the tradition of The Thin Red Line.

The story is well told in diary form, and eight maps help the readers to form a clear picture of the positions in battle, and also give some idea of the type of country in which the campaign was fought. $9.00; by post $9.50

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HERE AND THERE . . .

Penang

The Women's Society of Christian Service of the the Penang Wesley Church has commenced the new year with enthusiasm and a planned programme that is stimulating interest among the women of the church. Attendance at meetings is decidedly on the up turn. Officers recently elected to serve during the year 1948 are as follows:

President: Mrs. H. M. Orloff
Vice-President: Mrs. Lily Ritchie
Secretary: Mrs. Goh Heng Chong
Treasurer: Mrs. P. U. David

A number of interesting and worthwhile projects are being planned by this chapter of the W.S.C.S.

At a recent meeting, Mrs. Paul H. Schmucker spoke on her experiences among the Dyaks in Borneo. Early in April the Tamil and Wesley societies hope to have a joint meeting at which Mrs. H. B. Amstutz, Malayan President, will be present.

Singapore

In February the Hammond organ was heard in Wesley Church, Singapore, for the first time since January, 1942. After the re-occupation it was found to be in a very bad state, and so the console was shipped back to the factory in the U.S.A. After long delay it was returned to Singapore. The result of the factory operations was an almost entirely new organ, in a new church-style case. It has been improved with the addition of "vibrato" and "vibrato chorus," and a set of Deagan chimes. These cathedral chimes, of twenty-one notes, are played from a small key-board attached to the organ console. They are perfectly tuned to the organ itself and pleasing effects can be attained by the blending of the two.

Mrs. Sylvia Barnes Thomas was at the organ when it was first heard over the air at the Methodist Broadcast of February 29. There have been many favourable comments concerning its reception over the air.

The organ is now operated on alternating current, thus obviating the difficulty encountered before the war. This beautiful instrument with its great variety of musical effects has added greatly to the inspiration of Wesley's services of worship.

Experience has shown that where alternating current is available, this instrument is very satisfactory in the tropics. It requires no tuning, and the upkeep is nominal. Maintenance can be provided by anyone who is versed in electronics and sound-engineering. This type of instrument would, no doubt, solve the organ problem of a number of our larger Methodist Churches in Malaya.

Ipoh

THE GARDEN of the Wesley Church, Ipoh, was the scene of a lovely tea-party held by the MYF and the Sunday School as a farewell to the Rev. and Mrs. Dudley Ingerson and the Rev. J. Appaduray, M.C.H. Mr. Gong Hgie Kong, speaking on behalf of the church people represented expressed their appreciation of the work done by the Ingersons during their short stay in Ipoh. Mr. Ingerson had worked hard with the Rehabilitation Committee to re-condition and re-furnish the church building which was in bad state of repair after the war. Mr. M. E. Moreira spoke next and referred to the many and faithful services rendered by Mr. Appaduray, who, with the help of Mr. Yim Tuck Fatt, had been responsible for keeping the English-speaking congregation together during the occupation. He also congratulated Mr. Appaduray on his new appointment as Principal of the Methodist Afternoon School, Kuala Lumpur, and wished him success in his work in Selangor.

The Rev. Ho Seng Ong has been acting as pastor of the Wesley Church since Mr. Ingerson's departure and the first weeks of the new year have been spent in reorganization and planning. The W.S.C.S., under its new President, Mrs. Ho Seng Ong, has made plans for an interesting year's work. With the assistance of Miss Norma B. Craven, Worship chairman, Mrs. Chew Lai Yoong, Secretary, Mrs. Lily Chong, Treasurer, and Mrs. D. Putra, Social Welfare Chairman, the group should be of great assistance to the Church.

With the re-opening of the day schools the Wesley Sunday School once more meets regularly with Mr. Gong Ngie Kong as Superintendent. The MYF. under the leadership of Mr. A. Shanta, has been very active and their chief interest at present is the All-Malaya MYF Institute which is to be held in Ipoh from April 17th to 21st. Plans for this Institute are in the hands of a Committee representing all the Ipoh Churches and delegates from the other MYF groups in Malaya as assured a good time and fine fellowship.

During the first week in February our new District Superintendent, the Rev. Theodore Runyan, paid his first visit to the Churches and Schools of the District. During his Ipoh visit he met with the Pastor the Rev. S. S. Pakianathan and Special Committee of the Tamil Church who are making plans for the expansion of the work in the Tamil Settlement. These plans include the building of an annex to the Church at the Settlement which it is estimated will cost $15,000. This annex will be called the Edward Isaac Memorial Hall in memory of the late Rev. Edward Isaac, who served as pastor for many years in Ipoh and who lies buried here. This annex will provide additional accommodation for worshippers on special occasions and class rooms for a Tamil School and the Sunday School, besides providing the Christians of the Tamil Settlement with a hall for social and other community functions.

The W.S.C.S. of the Tamil Methodist Church elected their officers for the year, who are: President Mrs. J. P. Ayathurai, Vice President Mrs. E. N. Welch, Secretary, Mrs. J. M. Harris, Treasurer, Mrs. S. Sinnathamby. Mrs. Ayathurai and Mrs. Welch have just returned from a holiday in Ceylon.

The W.S.C.S. of the Chinese Church organized a Fellowship dinner during the Christmas Season which was a very pleasant function. The President of the Society for 1948 is Mrs. Ho Wan Lan, the Secretary Mrs. Wong Wai Lam, and the Treasurer Mrs. Tan Keat Thian.

Mr. M. S. Joseph, well-known in Ipoh as a Christian worker with both the Tamil and the Wesley Church

(*Concluded on page* 23)

Staff of the Methodist Girls' School, Singapore at morning tea!

Kuala Lumpur

For the first time in the history of the Methodist Girls' School a Clinic has been established and is serving a very great need in the life of the school. This Clinic is being sponsored by the Women's Service League and was officially opened by Mrs. Birse, the wife of the British Advisor of Selangor on Tuesday, March 2nd, at 10 a.m. Besides Mrs. Birse there were a few other guests present, including Mrs. Warren, the secretary of the Women's Service League, Mrs. Fletcher, and Mrs. Farquarson, the nurse in charge of the Clinic. The Clinic is open twice a week on Tuesday and Friday from 9 to 11 a.m.

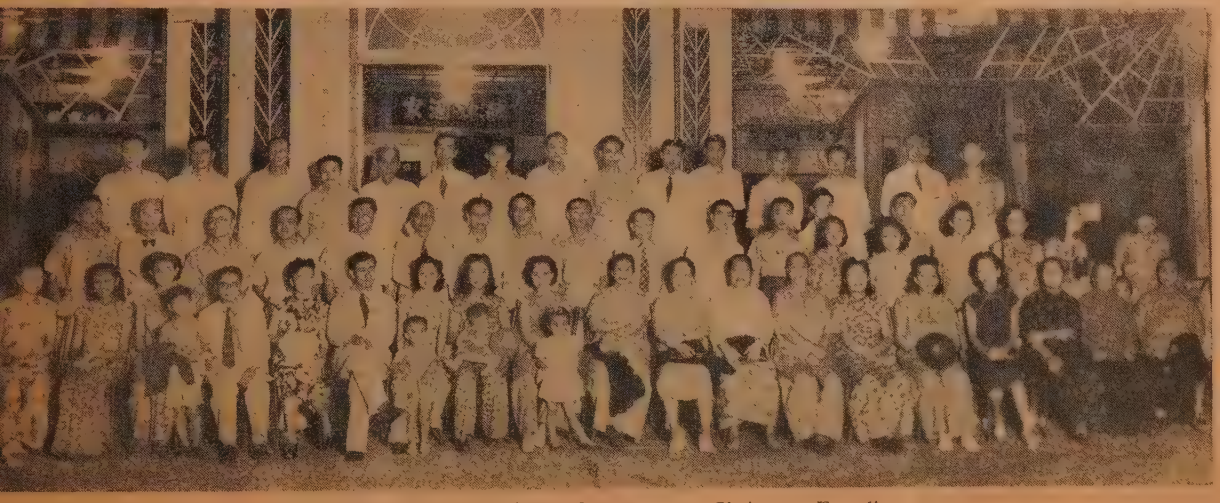
We welcome on the staff Miss Ann Harder who is an M.A. of the University of Southern California. She comes to us with twenty years teaching experience in the United States and South America. Already Miss Harder is working hard with the Student Council of the School, trying to get the students to appreciate life more. Her chief interests are working with young people and collecting poetry and stamps. This is her first experience working in a girls' school, and she says that there are very few discipline problems except that the girls love to chatter in the midst of their work! Mrs. Goh Keng Swee and Mrs. M. A. Pillay are away on leave. Mrs. Garth has just returned after a three months' vacation in Ceylon.

Mr. William Dudley, headmaster of the Methodist Boys' School, Sentul, is away on leave and Mr. T. K. Cheong of the Methodist Boys' School has been appointed to act as Principal.

We regret to announce the death which took place in Kuala Lumpur on January 2nd, 1948, of Mr. Atwell, a very popular member of the Eurasian Community in Selangor. Our sympathies go to Mrs. Atwell and her daughters who have been devoted members of the Wesley Church for a good number of years.

A very interesting and inspiring course in Religious Education was held during the week-end of March 5 to 8. The course was open to all Christian workers, including teachers in the day and Sunday schools, board members of the various churches and officers of the Youth Fellowship groups. Dr. and Mrs. Hobart B. Amstutz, and the Rev. and Mrs. Herbert F. Kuehn of Singapore were in charge of the whole programme which included talks on "The Educational Work of the Church", "Guiding Youth in Worship", "What Christians Believe," and "The Use of Drama in the Church." Certainly all these who attended the Course should have benefitted tremendously from the experiences gained.

A very pretty wedding was conducted by the Rev. Mr. A. Eklund on Saturday, March 6th when Miss Stella Hesse, Daughter of Mr. and Mrs. V. Hesse, was married to Mr. Cecil Labrooy. The reception was attended by a large crowd of relatives and friends, and was held at the bride's residence at Bukit Bintang Road.



The Chinese Church of Kuala Lumpur at a Christmas Eve dinner

MYF

All Malaya — Theme: "Christ Above All" — MYF Institute

DEAN: Rev.Ho Seng Ong, Anglo Chinese School, Ipoh
CHAIRMAN, MALAYA M.Y.F. COUNCIL: Mr.D.G.Jeyasekera, Electrical Dept. Taiping
BUSINESS MANAGER: Mr.D.R.Daniel, Anglo Chinese School, Ipoh
SECRETARY TO THE COMMISSION: Mr.Eric Wee Sian Beng, 16 Hillside Drive, Singapore
WOMEN'S COUNSELLOR: Mrs.H.F.Kuehn, Fairfield Girls' School, Singapore
CHRISTIAN SERVICE COUNSELLOR: Dr.H.B.Amstutz, 7 Mount Sophia, Singapore
SECRETARY FOR MALAYA M.Y.F. AND YOUNG PEOPLE'S WORK:
Rev.Theodore R.Doraisamy, Anglo Chinese School or 255-E Bukit Timah Road, Singapore

April 17-21, 1948 — The Lord bless thee and keep thee — at A.C.S. Ipoh

All-Malayan Institute at Ipoh

THEODORE R. DORAISAMY
Secretary, Malaya Methodist Youth Fellowship and Young People's Work

On to Ipoh

Bulletin number 1 of the Institute had promise of the feast of good things that Ipoh has to offer. Ipoh has been the venue of Institutes in 1933 and 1940 and this queen of Malayan towns has had the knack of providing good fare, comfortable accommodation and a warm reception. Ipoh in 1948 is as great a combination as it has ever been.

Come to Ipoh

No MYF leader can afford to miss this Institute. It will be an Institute with a strong emphasis on Christ and His Kingdom, on Discipleship and on Programme Building. A wealth of experience, inspiration and information awaits you.

Return from Ipoh Like the Queen of Sheba

On your return you will be able to make a huge contribution to your Chapter, District and Church. You will know how vital a part you have in the Malaya-wide MYF programme. You will return like the Queen of Sheba, wiser and better for having been to the MOST SIGNIFICANT YOUTH EVENT OF THIS DECADE!

MYF Forward Programme

At Business Meetings, Council Meetings and in some classes a forward programme will be formulated. MYF leaders from all over Malaya will have the opportunity of shaping the future lines of activity and find means and ways of implementing decisions. At the elections you will have the privilege of finding the best men for the jobs that have to be done.

Register Now

Read Bulletin 1 and Bulletin 2. Register now and make sure of getting the Institute Badge, Note-book souvenir and ticket to the Grand Concert.

Be Among the First 200

The first 200 to register will receive FREE a copy of "Sing It Again" promised by the President of the Telok Ayer MYF, Singapore!

Expected Outcomes

1. New Commitments to Christ
2. Renewed consecration of Workers and Members
3. Determination to make the MYF a vital force for Christ in Malaya
4. Concerted action on the part of every Chapter in Malaya towards the Forward Programme determined upon at the Institute.

Message from the Business Manager

Ipoh extends its heartiest welcome to YOU ALL—the members of sister Fellowships throughout Malaya. With your co-operation we shall make this first post-war All Malaya Institute the best ever.

The Dean is preparing a very instructive and inspiring programme and the local Committees are sparing no efforts to assure you all the maximum comfort and entertainment.

This Institute affords you the best opportunity of sharing the rich and varied experiences of the past few but memorable years. This is YOUR INSTITUTE. Make the best of it.

The first Bulletin of the Institute has been released and must have reached you by now. I hope that you are preparing to come in great numbers with your Yells and Choruses for the socials and dinners, special items for the Talent Night, Posters for the competition, full district teams for the Games and most of all with YOURSELVES for a jolly good time.

MEET THE INSTITUTE COMMITTEE!

Seated left to right: Misses Tan Toh Lee, Tan Toh Cheen, A. L. Havelock, Mr. D. R. Daniel, Misses D. Lee, Tan Toh Leng and Mr. Arthur Shanta
Standing: Messrs Chai Hon Chan, Diong Chin San, Yap Kim Hao, Chong Min Onn, T. C. Pakianathan, F. Havelock and P. S. Maniam

Theme: CHRIST ABOVE ALL

PROGRAMME OF SERVICES, LECTURES AND CLASSES

l Delegates Attend Groups 1 and 2

WORSHIP

Sunday Morning
Watch.....Christ is Above All

Monday Morning
Watch.....Christ Above all in our Lives

Tuesday Morning
Watch.....The World Needs Christ

Wednesday Morning
Watch.....Christ Needs Us

Sunday Evening
Service.....The Significance of Christ

Sunday Afternoon
Service.....Christian Service

THE CHURCH AND OURSELVES
(Symposium Lectures)

Sunday: The Church through the Ages
Monday: Youth and the Church
Tuesday: The Malayan Church
Wednesday: The Church and You

All Delegates Choose One Unit From Each of Groups 3, 4 and 5

3. BIBLE STUDY (First Session of Classes)
   a. Great Characters of the Bible
   b. Great Decisions of Jesus
   c. Great Visions in the Bible
   d. Great Heritage, the Bible
   e. Great Ideas in the Bible
   f. Great Devotional Literature in the Bible

4. CHRISTIAN BELIEF AND ACTION (Second Session of Classes)
   a. The Way of Jesus
   b. Youth and Friendship
   c. Recreation and Life
   d. Choice of Life-Work
   e. A Faith to Live By
   f. Questions Jesus Answered

5. METHODS AND PLANS (Third Session of Classes)
   a. Worship Planning
   b. Evangelism and Stewardship
   c. World Friendship
   d. Community Service
   e. Recreation and Culture
   f. Organization and Forward Programme

Notes

(i) Members are asked to select their classes when they register according to their interests. The repective teachers of classes—a strictly guarded secret—will be announced at the Institute.

(ii) Chapters are asked to secure a more or less even distribution of members to the classes.

(iii) Attendance on all four days will count for credit in any one unit.

(iv) A minimum of three credits will be required for a Certificate.

(v) The five numbered groups above will count for credits.

WE LOOK AT OURSELVES

venty-Fourth Anniversary of he Youth Fellowship of the uala Lumpur Tamil Church

he Methodist Youth Fellowship of Kuala Lumpur Tamil Church cele- ted its 24th anniversary by having a) day programme on the first and ond of November, 1947.

he programme commenced with a vival Service, addressed by Mr. Ng am Nyen, the Malayan Methodist legate to the Oslo Conference. His ject was, "Jesus Calls the Youth of day," and he dealt with the opportu- es of youth and the responsibilities y have to shoulder as Christian uths in the world today.

his service was followed by a dinner the Abraham Memorial Hall at 8 ., at which there was a large gather- of other M.Y.F. groups. The after- ner programme began with com- nity singing, and then the president, A. R. Kandiah, proposed the toast loyalty. Miss I. A. Samuel, chair- n of Recreation and Culture toasted guests. With wit and humour, she plified the noble qualities of our dis- guished guests. Mr. Ng Keam Nyen, responding to the toast, said,

One word that we hear so much ut to day in New Malaya is the cry Indigenous Leadership. Indigenous dership is a good thing in the right ection, but it needs to be built up l leaders need to be trained. This ning, on your 24th anniversary I am ly inspired by the efforts put up by words of this set of young people. re we find talent for indigenous dership for the future of Malaya, l it is well and good that this should borne out of the Church."

He stressed the need for the care and caution that must be exercized by the leaders and the undivided support that must be given them, and concluded, "I am sure in the leadership of your President, Dr. Kandiah, you have a glorious opportunity before you for the training and building up of this leadership, so that you can fit yourself in the programme of the new Malaya."

Mr. W. T. Abraham, one of the oldest "Leaguers" toasted the Tamil Fellowship, and gave a short history of the work done by The Fellowship for the last twenty-four years.

Vocal items were given by various members, and the evening's programme concluded with a magic performance by Mr. M. S. Alfred who kept the gathering spellbound throughout his performance.

The 24th anniversary service was held on Sunday, November 2nd at 6:30 p.m. Mr. Ng Keam Nyen addressed the meeting on "The Youth Responds—The Message of the Oslo Conference." The theme of that conference was "Jesus Christ Is Our Lord." All present at our service were deeply inspired by the uplifting experience which the fifteen hundred youths representing the world, must have had at the Oslo Conference.

Reported by B. S. Niles.

Young Christian Amateurs

This is an organisation which is under the leadership of Mrs. Rose Kandiah, L.T.C.L. It has a member-

The MYF Cabinet of the Madras Lane Church, Penang

ship of forty members of which thirty-six are also members of our M.Y.F. It was during the Japanese Occupation that this group was organised. During this period when things looked gloomy and miserable the voices of the "Amateurs" brought joy and peace to the homes of many Christians all over Malaya by their broadcasts.

The aim of the organisation is to spread good religious and secular music and raise funds for welfare work. To mention only two of its great achievements in welfare work: (1) a concert, "Belle of Barcelona," was staged in aid of the Rehabilitation of Methodist Work in Malaya, and (2) a concert was staged in aid of local charities, the Selangor Boys' Home, the Children's Home, and Indian Choultry. The first concert brought a sum of nearly $3,000 and the other a sum of nearly $2,000.

B. S. NILES.

Northern District MYF Rally

The two day Rally opened with a musical concert and social at the A.C.S. hall, Pykett Avenue on Friday night, 24th October, under the charge of Mr. K. C. Yeoh. Over 200 members and guests were present. Mr. Jeyasekara, Chairman of the Malayan MYF Council welcomed the delegates. The programme of accordeon numbers, piano duets and solos was thoroughly enjoyed. Mrs. Mariedjo Ngo drew rounds of applause by her singing of Indonesian songs. "Spotting the titles and composers" competition was won by Tamil MYF with Penang Chinese a close second.

The Combined Choir under the direction of Miss L. Corbett rendered a beautiful number, "Thy Light is Come." A cello solo by Miss Lily Ng and "Come back to Sorrento" sung by Mr. Wong Kok Siew added much colour to the programme. Mr. Ngo played a Harry James' version of "Melody in F" following which the Tamil MYF sung several negro spirituals, thus bringing the musical part of the programme to a calm and tranquil closing.

A few rounds of community singing ushered in the parlour games conducted by Messrs. Chng Peng Seng and Khoo Oon Soo. Some considered the forfeits "too tame" and some "very cruel." The quiz master, Mr. Loo Choo Kheam brought the gathering to mental alertness resulting with Penang Chinese tieing with Wesley for the first place. The social broke up with the singing of "Auld Lang Syne."

Outstation members were then transported to the "Seaview" Cottage, Tanjong Bungah. The Wesley members did a good job in keeping the kettle perpetually boiling. Mr. Choo Kheam, President of the Northern District, was temporary guardian of the kitchen. Few took to the sea although the programme allowed two hours' swimming, as the water was "too cold."

A very interesting discussion took place preceded by a short devotion. Suggestions were brought forward to add more interest in the four commissions' work ably led by Messrs. Choo Kheam and Oon Soo. Mr. Jayasekara gave some interesting items of work done by other chapters in the mainland. The different chapters represented at the Rally had their secretaries take notes of the points raised which would be useful in planning their future programmes.

After a very tasty tiffin well prepared by the Food Committee, the energetic ones were back at the beach with a game of "rugby touch." Tea and bread went round again for the last time followed by a Sunset Service conducted by Mr. Cheah Ba Ba of Penang Chinese. Mr. Ernest Oorjitham spoke on the "MYF and the Community." The Fellowship benediction repeated amidst the glorious sunset conveyed to each one the stillness of God's presence.

MYF Magazines

The most ambitious and finest publication of this sort that has come to the Malaysia Message Editor's desk is "The Standard," the official organ of the Wesley Church M.Y.F., Kuala Lumpur. It is mimeographed but instead of the usual black ink used this magazine in its Christmas Number used four colours, green, blue and red and gold. The cover is adorned with a lovely Christmas sketch depicting the Wise Men following a star, embellished with burning candles and quoting a verse from St. Matthew's Gospel. Its total of 74 pages covers a vast range of subjects and opens with a congratulatory note by H.E. the Governor of the Malayan Union. Then follow articles by missionaries, men in the Education field, ministers and members of the M.Y.F. Reading it is alone a good evening's programme and well worth doing. We sincerely congratulate the Editor and his staff on what is the finest piece of mimeographing that we have ever seen. We would suggest that a copy be sent to the Gestetner Company who, we are sure, would appreciate getting such a fine sample of what can be done in this field of printing.

Another fine example of work in this field is "The Pilgrim" from the M.Y.F. at Taiping. The October and November issues each cover 12 pages and give much valuable information for the young people in that community and are of great interest to other readers as well. The Editor is Mr. Donal Imri and the subscription rates are $1.0 pe year.

The M.Y.F. of the Straits C Church, Singapore, calls its maga "Follow the Gleam". It is an 8 pag issue, gives all the notices for the month appertaining to their meeti always includes worth-while artic Christian interest. This is the third yea year of its publication and the issue o our desk for October is evidence of wide-awake and active M.Y.F.

From Malacca comes "The Reporter which is one of the newest ventures i this field of M.Y.F. journalism. Th Christmas and New Year's issue is Vo I, No. 2. This special issue, printed o full length foolscap size sheets, cover ten pages and is filled with much valu able material. One very interesting pag is filled with congratulations and letter from editors of other similar journal throughout the country. The pro gramme for the month of December i an indication that this M.Y.F. is in strong and healthy position.

THE EDITOR

On March 27th, many MYF delegate representing all the chapters in Singa pare (9), will assemble at the Fairfiel School for a one-day Institute. As a Oslo and at Cleveland, the motto wil be "Christ Above All." This indee will be rich preparation for Easter Sun day. Dr. H. B. Amstutz is to be th Dean.

An upper class at the Methodist Girls' School, Singapore

ORE OR LESS PERSONAL . . .

AND MRS. CARLETON
e REV amily arrived in Singapore
S and I 24 and are now settled in
ebruary ere Mr. Foss is the pastor
tcca whey Church and on the staff
ie Wesl S. Mr. Foss and his wife,
ie A.C. Miss Edna Dahlin, were in
ormer to the war, where he was
prior he Wesley Church and she
r of ncipal of the Anglo Chinese
the prin. They were married at
Scho New York, U.S.A., on 29th
ville, 2 and the same year were
st 194astorate of the Sugar Grove,
the ia, Methodist Church and
sylvania re they worked until return-
it. wh aya. In 1945 they adopted
Sunday Maxine, now aged eight,
Sa en, ames, now aged two.

SS ANN L. HARDER, another of
iew missio aries, arrived in Singa-
on Decem ber 21. Miss Harder's
e is in Re dley, California, U.S.A.
has the B.A and the M.A. degrees
the Univ ity of California, and
is a teacher of about twenty-five
's experience. During the years
and 1945 Miss Harder taught in
Methodist School, the American
mmar and Hig School of Colegio
d. in Buenos ires, Argentina. At
Malaya Annua Conference she was
inted to th Methodist Girls
ol, Kuala Lu pur, where she is
ily located, sisting Miss Mabel
. Dr. and Mrs. Herbert Peter-
ere in the same college in Buenos
with Miss Harder during the war

V. AND MRS. RAGNAR ALM,
ave served seven months in Telok
teaching in the Anglo Chinese
, preaching in the English Church
oing regular district missionary
sailed for Sumatra from Singapore
8, to be located in Medan. Rev.
s the District Superintendent of
and Palembang Districts.

ng the weddings solemnized in
er was that of MISS ELSA
GDAHL, daughter of Mr. and
Hugo Youngdahl of Brockway,
S.A., to Mr. Thomas Edmund
y of Belfast, Ireland. The
took place at the Fitzgerald
al Church in Penang with the
Runyan officiating.
bride's beautiful white satin
gown with long train, and her
o veil, together with charming
ies were sent to her by her
from America. Miss Wu Nga
esided at the organ, and as the
f the traditional wedding march
rd, the lovely bride, on the arm
Rev. Abel Eklund of Kuala
who gave her away, followed
J. N. Cooley as Matron of
and Miss Suzanne Runyan as
l proceeded down the aisle of
tifully decorated church. Mr.

Mr. C. P. Woodford

Robert Burns, of Selangor, acted as best man. The church was filled with a host of friends of the bride and bridegroom. Following the ceremony an informal reception was given at the Manse by the Rev. and Mrs. Theodore Runyan.

For nearly ten years Miss Youngdahl did outstanding work in our Malayan Methodist schools. We deeply regret losing her from the service of the Mission, but her many Malayan friends rejoice with her in her new found happiness.

The REV. AND MRS. WILLIAM H. FOSTER and their little son William Paul, aged one year, arrived in February from Klamath Falls, Oregon, U.S.A. They are stationed in Taiping where Mr. Foster will take the English church and do regular District Missionary work.

MISS MABEL MITCHELL is one of our new missionaries and comes from Ava, Missouri, U.S.A. She joined the staff of the Methodist Girls School, Singapore, after her arrival here on December 9. Miss Mitchell is a graduate of the Springfield State College, Missouri, and had five years teaching experience before coming to Malaya. She assists in the work of the Geylang English Church which is under the pastorate of the Rev. Edward S. Lau.

HERE AND THERE . . .
Concluded from page 18

congregations now for over forty years, and who for many years served as a colporteur for the British and Foreign Bible Society, has left for India for a short holiday.

MR. C. P. WOODFORD

Mr. C. P. Woodford, member of the staff of the Anglo-Chinese School, Singapore, passed away after a severe illness on January 28, 1948. There had never been one in the history of the school so much loved and respected by all the pupils and teachers. Our grief is greater because of the sudden loss and the fact that his death has cut off his well-earned retirement and the plans he had with his wife to visit their married daughters now residing in Japan.

He came to us strictly speaking from the Raffles School, although he did have a period of commercial work in between. The Rev. J. S. Nagle engaged him and organized two classes in commercial subjects in the afternoon to supplement his initial salary which at that time was very low.

We knew him as an art master; but that was not the only subject he handled. He handled any subject that was given to him from School-Certificate class English to the lowest form. When a concert had to be organized in aid of the Building Fund a greater measure of responsibility fell on his shoulders. If some play had to be put on the stage, his help was needed. Ever since he joined the school he had charge of prizes on the Sports Day. If a dinner was to be organized the task fell on him. So vast and varied have been his services to the school that it would take quite a volume to enumerate what he did in detail.

In Mr. Woodford the boys have lost a sincere friend and teacher. No harsh words ever fell from his lips in reproving or correcting their faults. Such words were always tinged with love and sympathy. The teachers of the school have lost not only a colleague but a wonderful counselor. We used to turn to him with our difficulties and problems and Mr. Woodford was always ready to help out. The School has lost in him not only a co-worker, but a co-administrator. The part he played in the Building Campaign, in the rehabilitation of the school after the British entry, and in innumerable ways the service he rendered, will remain an unwritten record.

Excerpts from an address by the Rev. C. B. Paul.

CORRECTION

It was stated in the Report of the District Superintendents printed in the January-February issue of the Message that the Paya Lebar Straits Chinese with its 35 adult baptisms during last year led all other churches. At the time of the writing of the report the Straits Chinese Church, Singapore, had not turned in its record. We are happy to note that it had adult baptisms, 56, and children's 67.

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